M1407
Tuesday, May 21, 1968
New York
Group I

Mr. Nyland: Will they all work? (Sound) That one works. What's the other one there?
Someone: The Bell.
Mr. Nyland: Oh. No. Oh. All right. Good.

Before we talk about Work I would like to say something about a few plans we have for the next couple of months. I mentioned something about it last night because I told them that Group II will stop by June the 10th, and from then on we will continue with the smaller Groups and only have one general meeting once a month. I will be away from June 10th 'til June the 25th. I will go to Holland for family reasons. So it won't be very long that I'll be away, but in any event it will cut up June a little bit ... and therefore we have now probably three more meetings including this one, of which next week will again be the Bostonian week.

For next week we will have moderators for all three Groups. I listened to all of the tapes of last week. I said something about it last night, or it was Monday... Maybe I will say something about the Tuesday meeting and also Wednesday. I find that it is necessary to have a moderator. I think it will help; it will stimulate; also it will bring back sometimes a certain level which otherwise might get lost, and when it is a little bit of a free-for-all and no one dares to stop someone, one is apt to go off in a little bit of theoretical discussion or be carried away by it. Not that it is very serious, but to some extent it is useless and if one becomes too much used to it, it becomes harmful.

So I've asked for Monday... I am not entirely sure. I was thinking of Tom, but you have your own little Group, haven't you, on Monday?
Tom: Well I can come to the meeting afterwards. It's just before.

Mr. Nyland: Good. Then I would like you to take Monday evening. Tuesday evening will be Georgie Nishimura. And Wednesday at lunch will be Tom Records. Yea?
Someone: (inaudible) [Pause]
Mr. Nyland: So, that is then set for next week, and the week following I'll be here again. And it will be, as you know, every other week. June 10th I will go, and in the meantime the small Groups will start in ... in really in high gear.

Because the idea is, that when I come back I will not have Group II anymore and I would like the smaller Groups to take care of all the people who now go to Group II—that is, the real Group II people. Tuesday will continue and, for the time being, will continue here at the same time as tonight. I'm trying to think about what is the best arrangement for these small Groups, and it should be left entirely to the different people who will assume leadership. I would like to see at least 10 of such small Groups in existence; and I will post a notice of the people who I think could take over or would like to become responsible, and I will read to you what will be posted and then you can object to it if you wish. I think that question ought to be settled first; because on that will depend how many people of Group II actually will take part in the smaller Groups, and I would not like to have anyone who wishes to go to a Group not have a chance to do that. I will read first what I'm ... who I think might be ... might be available for that. People can still object to it, but: Wesley and Rhoda Goulding, Robert and Lynn Burnett, Tom and Julie Harris, Peter and Ruth Heim, Dave and Jean Petraglia, George and Lotus Nishimura and George Mobile, Lou and Sally Castagno, Trudy and Leo, Greg and Mary, John Marshall, and Mark Oberon.

There are eleven Groups. I do not know if everybody wants to take that responsibility. I do know of course of some who are already taking the responsibility, and my idea is that such Groups should contain an average of ten people. That is, for ten Groups hundred people would be able to attend smaller Groups and ask questions. That is enough for the time being, because in Group II there are not that many. But in any event, the average need not be ten; it does not mean that it couldn't be eight and some fifteen; it doesn't matter, because again it should be left to each person to select who he wishes to come to and from whom he wants to get information. Because it depends— and this I said yesterday—it depends on a person where he is—what he feels he needs, what he thinks he can get in the way that he believes it would be most helpful to him—and for that reason he should have a chance to go to anyone who he believes in and whom

he can trust. And there are different types among these Groups, now, representing different approaches in a personal way, although I hope they will not violate the principles of Work—even that of course can happen, but we will talk about that a little later. Each person belonging to such a Group will then have a choice that if they are not satisfied they could go to another Group; not after one or two times, but they have a freedom because they're not bound even if they say in the beginning that they would like to attend a Group. They have to be polite about it, however; that is, if they feel they are not at home there that they would like to go to someone else, it's quite all right provided they discuss it with the person in charge.

I also want to continue that that, as a total of ten small Groups, takes care of everything that now takes ... is taken care of in Group II. This also means the finances to be collected by each individual Group, and arrangements have to be made by the Group leader, or a Group leader themself, to see who will do this and *they* become responsible to Rhoda, who I've asked to take care of the finances in this way.

What will happen when you have small Groups. My advice has always been that you make a tape for your own benefit, because even after a meeting you will not recall anymore—not precisely enough, at least—how you have said certain things or how questions were worded, or how sometimes a question was asked which perhaps you did not understand or could not give an answer to, and perhaps that you were afraid of not giving an answer that you gave something that was not right. It is a matter of self-study that you then know exactly how you were, in very much the same way as when you unroll a film at the end of the day you cannot do anything more about it because it's past, at least it becomes interesting to you how you have behaved. And it is this question on the part of the Group leaders: that they have to realize that telling people what is Work should have a very definite effect of two kinds. One is that they learn to know themselves a little bit more and that perhaps when they think or feel that they do know more than they actually perform with, that that becomes much more truthful to them. At the same time, the danger is that when they becomes engaged in this and get used to tell people ... other people what is what, that then they might not Work as much. Now, in this beginning this isn't true because one is put sometimes ... put in a position in which you feel that you don't know enough and it might encourage you to Work more, but as soon as you become a little bit glib about answering and you have achieved a certain facility, that then you already start to think that you know enough—or at least that you do know enough in order to be a Group leader.

Whichever way it goes, I only mention it as a possibility of a danger and I hope you won't fall into it; and it will be just the other way if you keep this in mind because it constantly—when you are really honest—will make you realize how little you do know and because of that you are 'forced,' as it were, by your own Conscience to make sure that the next time you will perhaps have an answer to a question, or that you can be more truthful in answering. You have to have a certain amount of stimulus for this and also, to some extent, you might feel that you need, every once in a while, a little bit of correction. So the tapes, if you do make them, could be useful for two purposes: one for yourself, and the other so that I can listen to it and then we can talk about it.

But also the character of Group I will change, because I would like to have in Group I a discussion of the problems and the questions that have come up in the smaller Groups; so that then we can settle it you might call it '*en famille*,' so that we have a chance really to discuss what are the difficulties that one is confronted with when you face new people, or people who are new in Work; and that I say the character of the Tuesday will be much more dependent, then, on the exchange of the ideas based on an experience of not knowing enough, or to have assurance that the way you have answered was correct.

The way the different answers will be, will depend on the people who are leaders; and some will be a little bit theoretical, some will be a little heavy, some will have a certain lightness, some will want to give explanations from now until the end, and some will train themselves, or wish, just to answer very ... in very short sentences, either intellectually or perhaps emotionally tinted. All of that, naturally, is permissible; because you're not going to change your personality overnight, and you will be able to use whatever there is available for you as facts within yourself based on your experience ... or in giving examples which are illustrative of that what you want to say, you are bound to use whatever there is of your own and it will come through your own formulation and your own choice of words. It depends a great deal on your own type, and although it *might* depend on the state in which you are and whatever the level is of your development, for a long time you will not be able to take on a different kind of acting form, you will be dependent, when you are serious, on that what you have available and whatever is truthful for you.

So I think it ought to work out quite well if we approach it in that direction. Now, the names I've mentioned, some of you may object or may not feel as yet strong enough to do it, or

perhaps hesitate or perhaps because of inability to be in New York since you are living out of town somewhere, that there may be a delay. Some of the Groups are based partly on reading, and you may not wish too much of a discussion. At the same time, I think even if it starts with reading it will have to go into the direction of a discussion. Because you cannot leave reading alone as yet. I think that people are not satisfied if they only read. There is an advantage of reading together, and of course we've done it. But I believe that this kind of a set-up which we now have will require a discussion, partly an explanation of what you have read and partly a discussion of analogous problems that might have been ... might have come up because of the reading, or certain questions that already were in the persons before they came to such a reading. We can talk about that. You still have a little time before you have to make up your mind, and therefore I will now leave it alone.

Regarding last Tuesday, there were predominant certain questions which I think should be brought up again. But I don't want to bring them up unless you want to bring them up, and if you do then we can talk about them. My remark about Wednesday is a little different. Wednesday Group is a Group for new people, where Work is in the background. I know the temptation when the questions come up—what is this and what is meant by such-and-such a thing—that one goes into detail about Work. But you see, what happened last Wednesday. The discussion was among so-called 'Group' people, and not people belonging to Group III. They sat, I'm sure, and waited patiently and perhaps here and there a little remark was made, but the greatest part of the discussion was entirely about Work by people who belong to other Groups and where such questions should have been discussed, and not in Group III.

I know how difficult it is to maintain a level of Group III by having to talk about generalities and not to go too much in detail of Work; and every once in a while one can go over into the temptation of explaining it or to go into detail about what is really Work when there is that kind of a response from an audience, but one has to be quite open about that and you must assume that in a Group III several people will come for the first time, or at least those who are not very familiar with what Work is and perhaps are not even interested in finding out too much about it. Then when the question comes up of what *they* have done and for instance they relate their own experiences regarding certain, let's call them for a moment, 'religious' aspects of their own life, it is not necessary to go too much in detail about trying to find out what they have been doing—that is up to them—but they come to a Group that has Gurdjieff as a background, and

that therefore the relationship immediately should be "Why do you want to come; to tell us about what you think, or can we tell you what you perhaps wish to know."

It's easy to theorize about it—I know it—and it is not in any form of criticism that I say this, but I think it has to be kept in mind so that you don't fall into the trap which is so easily fallen into: of continuing in the way you would like to conduct the discussion, under the assumption that people are interested in what you are interested in. They are interested in what they are and how to go from there, and it is always necessary to try to link up with whatever level they happen to be on and then, if you wish, build it up and give perspective to that what they already have in order then, for them, to establish a trust in you so that you know that *they* know what you are talking about, and that they understand that you talk about their particular level, wherever they are, with enough information so that they can feel at home.

There is another thing I want to add before we go into a discussion of ... of Work. Many different prophecies have been made; starting with Cayce, a variety of clairvoyants, information that is given in newspapers and which is on the tongue of many people at the present time, the Ouija boards included and all the kind of spiritual data that has been made available to the general public, the result, of course, is a concern on the part of us—as a matter of fact on the part of everyone—who really considers possibilities which may be sometimes a little bit far-fetched, but wherever one starts to think or even feel or intuitively is a little bit afraid, it is exactly because we do not know and there is really no one who does definitely know. So that many of these kind of statements are based partly on assumptions, partly on telepathic influences, partly on spiritual knowledge which reaches us, as a general public, from a higher level, but sometimes partly interpreted in a certain way.

Now, what to do about it. I've talked about it several times; that that what is necessary for a person in Work is to establish for himself a certain basis on which he can stand regardless of that what is taking place in the rest of the world, and that although he naturally is, to some extent, living an outer life and because of this outer life is influenced by all kind of things that go around and that must affect him, that the question of his life has to be considered from a standpoint of essential living and an inner condition. At the same time, he cannot help being affected by the different sayings that go around, and when it is an earthquake, when it is a tidal wave, when it is something that might happen on a certain date, one always says, "You never can tell, and I hope I won't be there," or one can say laconically, "If I'm there, well, then whatever happens has to

happen to me." I don't believe in that latter statement. I think that a person should have enough intelligence to be able to avoid if he knows that there might be a danger, even if he is not sure that it will happen. And this question of 'you never can tell,' I assume to mean that if it is possible for me to stay out of the possibilities where there might be some form of destruction, it is up to a person to withdraw, or to go to a place where he is much more relatively safe to the extent that he is able to do this.

That is the question, always: that one is naturally affected by the conditions of ordinary life which have a certain requirement for him, and it may be impossible for such a person to move or to do something that he would really like to do, it's a question for himself to decide what, under such conditions, he will want to do. But I do believe that it is necessary that you should pay attention to the possibilities of such events and not to simply say, "Oh well, it won't happen," or "whatever it is, it's all right with me."

It is not all right with anyone. We are alive on this Earth for a very definite purpose; that even if we don't understand that purpose, the fact remains. You can close your eyes to it and you may not wish to consider it and you may have a feeling that it is all in the hands of God or His Endlessness and that whatever happens must happen—you may be quite fatalistic about it—but a person who starts to Wake Up considers the necessity of keeping his life so that it is free, if possible, from any kind of destruction. Because in this lifetime with this body and his personality, whatever his talents are, whatever the knowledge and the feelings are that he has now, he has to submit to certain forces which sometimes may be much greater and larger than he is, and there is no particular reason why he should be in a catastrophe if he can avoid it. It is not that one has to have fear. I don't mean that. It is ordinary common sense that if I don't like fire, I don't go near it.

Now, if I'm not sure that there might or might not be, I will take the uncertainty for certainty, and I will then simply disappear from the place where I think something might happen. I do not wish to become involved, and the reason I don't is that, regarding my own life, I have a feeling—and sometimes quite a certainty—that there is a definite reason for being born and that this form of life which is now represented in my personality—and this applies to everyone—that there is a definite reason for me to remain responsible for it as much as I can, and to avoid any kind of a condition where it might be destroyed prematurely.

I do not wish to die. I think that there are certain forms which gradually become quite

apparent to one, that that what is now life in this form has a very definite meaning to become free from, but I wish to do this as long as I keep on breathing and I do not wish any kind of a catastrophe to take life away from me—at least not the form away from me. Even if I can theorize about the possibility that whichever way it happens, that if this body doesn't exist that life will continue to exist and that perhaps another chance will be given again to evolve in some other kind of a form—that is, at the present time, not ... nothing of my concern. All that I know at the present time is that I exist now; and that the time for me is now and not what the future might bring, and I have no particular desire to go to Heaven already. I wish to finish this life in the best way I can, until such a—I still call it 'premature'—such a cutting-off of the existence of this physical body takes place without my knowledge, and surely without my consent. If there is anything in that what I decide about the continuation of my life, I will want to be able to say "Yes" or "No" to my own death, and I don't want to be dependent on something else that is taking place—when it is my fault that I happen to be in the way of such a destruction.

I think the problem goes much deeper than that. I think it is a question of survival. It's a question in which one has started certain things in this life which one, by an assumption that they have a meaning, must be finished up to the end where it is possible for any one person to finish it; and that he has the responsibility to create conditions which are useful for that purpose of evolving in a more natural way—or perhaps a 'Great Natural' way to the extent that he understands his conditions and to the extent that he knows something about the totality of everything existing—and that as such he is part of that and he is not as yet part in arranging his own catastrophic death.

Don't think that I minimize it in any way whatsoever, and don't think that it is a question of hysteria. It is just ordinary, common sense and the necessity of prolonging this life as long as I know how to do this, and using this life because I am, to that extent, 'attached' to the possibility of becoming free from it. In a general way you can say that is my 'karma' in which way I interpret the different conditions under which I now happen to live and whatever are the difficulties that I have to overcome or whatever I am wishing to accept as a means to become free, because the accent constantly is on that what is alive in me, and it is not accentuating that what is the form in which it happens to appear.

So I would advise anyone who has any kind of information which he can more or less believe in or which disturbs him, which even might be definitized as far as certain dates are

concerned, to pay attention to it and not to be foolish.

Now, this question of Work and basing it again on the different questions that have been asked and the answers that have been given—you see, the difficulty is always a very central one of becoming detached. That is, one is, in life, completely identified with what one is doing, and the emphasis in Work is always to become Impartial and that impartiality is that what really binds us—that is, partiality binds us—and the solution by means of becoming Impartial is that something starts to exist which can exist on its own and in its own right and which, ultimately, can help that what is now partial to 'see the light,' as it were, and then change as a result of the influence of Objectivity.

The way to understand this quite right is the acceptance of oneself as one is, it is only in that sense that you could become ... or something in you could become Impartial. Because if there is a reason for your existence as you are and you can call it 'mechanicality,' if you can understand that you are a machine, that you act automatically, that you react constantly to influences which affect you from the outside and which you so-called 'digest,' that then the realization of that fact would be sufficient for you to be Impartial—that is, not to expect anything else but to accept that what is as the truth.

And this is the most difficult point in Work, because immediately when the 'I' starts to become Impartial to you, when it is small or when the conditions require a great deal of involvement, when you are emotionally completely taken up by that what you are doing, that then the question of accepting yourself exactly as you are is practically impossible. Because what is really needed. The little 'I' cannot as yet function sufficiently as a Conscious entity, and only the presence of this Objectivity, being now in your mind, might affect to some extent that what is ordinary mental functioning and that you do need, for the little mind, something in the surrounding of that where it takes place which is at least congenial, or willing, to let the little 'I' exist. And this requires, on the part of the rest of the mental functioning, a certain attitude; not animostic but of kindness and friendliness. And this is, I say is the difficulty. Because our mind does not want to do this kind of a thing. It wants to judge and it wants to have a name for certain things, and in that identification with the name we introduce all forms of associations.

How can I take myself as I am. Only by starting at a point where there is practically no identification and where there is nothing else but the existence of my body which is behaving in a certain way. It is only a very small beginning ... and one must constantly keep in mind that it is

just a beginning; because I want this 'I' to be present to the totality of me, and that what I consider more important in conditions when I happen to think about Work is not that my body is the ... the most important part of it. I depend on my mind and many times I have to depend on my feelings. Even if I cannot formulate my feelings, I know there is a tremendous force represented in it. And that therefore when the 'I' becomes important for me and then I say I 'limit' this Observation process only to the behavior forms of my physical body, I'm just starting to lift the veil of that kind of a secrecy regarding the possible doctrine for myself which will be useful in my life.

One has to go through these very, very small steps as if one is so childish, so infantile, so absolutely incapable of doing anything in regard to this part of Objectivity that I have to be satisfied by that what is my body and the acceptance of it whatever it is. There are two reasons for this, again: because the body sometimes predominates in such a way that it does not want the mind or the feeling to interfere, it is afraid that that what the mind or the feelings would say will contradict what the body wishes to do, and the body does not want that because its predominance is predominant and I have relied many times that I think that the body knows and that if I follow the wishes of the body—that that is quite correct—and then I do not want the mind or my feelings to enter into that kind of a experience; the opposite is when I'm mentally and emotionally involved and I cannot find any solution because the two are contradictory, these two centers need a certain form of help and as I say, the 'opposite' is that then I take the body in order to produce a balance and I give the mind something to do in order that the relationship between mind and body can then help my feeling to find its proper place.

So the solution to the first problem—when the body predominates—is that I now wish my mind to have something to say about the body, but I cannot use it in such a way that it becomes critical of whatever the body is doing because that is exactly the fear I have, and for that reason I want my body just to continue. And I know it goes the wrong way because every once in a while I do know that I cannot follow what the body is telling me and that I know that it might run in the different direction from where I really should go, the introduction of the mind in this case is that I also give the mind something to do and I wish to establish, then, what the mind *ought* to do in relation to the body, by simply becoming Aware of that the body then exists regardless of the wishes of the body; I let the body continue in its wishes, but I introduce an Objective faculty which then, as it were, 'watches' and 'sees' and 'accepts' the body for whatever it is doing, it

becomes Aware of the existence only.

The result of these two methods—one in which the body predominates and the other in which the mind and the feelings predominate—is always the same: It establishes in Man, in his personality, a relationship which connects two centers. And it is important to see that the mind can have that kind of a function regarding the body. Because the body is quite different from one's feelings. There is already an antagonism between the two and there is no direct road between feeling and mind, but there is a road between mind and body, and there is a road between body and feeling. So when I introduce, now, this desire and I make it actual for myself that I make an attempt and I call it to 'Wake Up' or to be 'Aware,' that a certain section of my mind starts to function in a very neutral, Impartial way regarding my body, and because of this the balance is established and all that I have to do is to let the feeling find its proper place to maintain this balance when my wish is actually that I wish to be Aware.

Again, this same question involves, naturally, that I accept my body for whatever it is and I will not be critical about it. Again, it is a question of Impartiality which will save me. How to take myself as a machine, how to consider myself that I am uncontrolled, how to establish the fact that the little 'I' becomes Objective to me and that it has to remain in existence regardless of whatever the body is doing, and how can I hope that afterwards this little 'I' will be able to see the totality of myself or to become Aware of the existence of all kind of feelings and all kind of thought processes—it's exactly because the body is connected with the two other centers in a very direct way, and it is also because there is the difficulty of an exchange between mind and feeling.

So that the results of Work are really twofold—at least. One is, that there is a relationship established between mind and body on a neutral basis and that the body, because of this, has a place of its own in relation to the mind and is freed from the relationship towards one's feeling. And the second is that as a result of the development of Consciousness in one's mind, the necessity appears in one's Consciousness that something has to guide that Consciousness in the right direction, and that it is not sufficient to have light only but that I have to have a wish which propels this body in the direction which light has given me and which is indicated by this increased Consciousness.

The two results are of course quite obvious. In the first place, the balance in one's personality and where then the feeling finds its place, the feeling will then, because of the

balance, be free more and more from the body and can start to function on its own and can change over then into the real desire of wishing this body, this personality, to answer to the purpose for which it was created. And the second result again is obvious: that that what takes place in one's Consciousness needs a Conscience and that then there is a route established between the two as if the reigns which connect a horse with the coachman gradually start to be formed, and are formed out of a substance which we call 'Hanbledzoin.'

Whatever it is that takes place in the personality as a result of Work—that is, because of the presence of something that is of an Objective value—and to what extent it has a direct influence and to what extent it has to wait until certain conditions of the personality itself will start to conform to the presence of something that is higher, all of this involves the question always of separating the centers from each other, which, in the case of feeling and thought, is not as difficult as it is between feeling and body. And that for that reason the question of Sensing becomes extremely important. Because the body has to have something that belongs to it, and it alone. It has to develop certain possibilities for itself, certain attributes, certain characteristics which become, you might call it 'physical' attributes only, and that the body has, on its own, a possible development independent of the usage of what is now feeling center. This will give a chance to separate feeling from body and that then the body is not left alone, or by itself, without being able to express itself. It also solves the problem that the body, when it is too predominant, will lead a person astray.

A body which can Sense will be able to stand on its own feet. It will give the body itself a certain form of Consciousness. It is not a Consciousness that can be compared to that what takes place in the brain, but it is a form of knowledge of its own existence and the Sensing becomes important, with the aid of the mind, to give that what is the body now a sense of existing by itself. I say it is 'important,' because at the present time we don't possess it; and that we need the mind in order to guide, for the time being, what is now necessary for the development of a Sensing process in the body, that ultimately the mind need not interfere at all anymore—or rather, the mind can withdraw as a teacher and the body will be able to Sense at any one time when the body wishes, it is not any longer, then, necessary to tell the mind to Sense or for the mind to receive impressions as a result of sensations of the body. The body becomes complete. It will have the ability to Sense which, for the body, means a recognition of its own presence. And in this way, that what is Sensing although it has started out with the mind in an ordinary,

unconscious state of just, let's say, wishing to 'send attention' to the different parts of the body, that then the mind is not needed any longer, that what the body has is an independent form of Consciousness having only to do with that what exists as body without any description or without any criticism.

It's extremely important to see this kind of a development; because it will lead finally to that what is physical Octave as body in the releasing of the 'Si-Do,' and it will give then the body freedom to move in any way it wishes without being dependent on either one's feeling or one's mind, and it can then exist on its own and if Kesdjan or Soul exists, that can leave the body without having any further attachments to it. This is the important part of the development of the first Octave, and one has to start to Work on that by the freeing of that ... that what is now necessary for the overbridging of the Kesdjanian Octave at 'Fa,' that at the same time the 'Si-Do'—the loosening of that what is now body from its manifestations—will have to be substituted; so that the manifestations will have to disappear if need be, and in its place ... in their place will come the function of Sensing. When Sensing is there I do not have to manifest, but if I wish to manifest, my Sensing will give the direction to the manifestation.

You see, the aim of life and the aim of Work is the development of independent bodies. That is why the emphasis is, in the beginning, so much on Impartiality, on the realization of existences independently of each other. One 'undoes,' as it were, that what has been created as Trogoautoegocrat and brings it back to an entity of its own in which the body becomes a unit, in which Kesdjan is a unit, in which Soul is a unit; which then, because of the freedom from each other, they then can in turn be united by that what is of a higher quality, and one calls it 'I'.

The little 'I' shifts ... shifts its position. Sometimes it is in Consciousness, sometimes it is in Conscience, sometimes it is in Will. When the three have developed and the 'Si-Do' has been reached at least in two bodies—that is, when there is the possibility of freedom in 'Si-Do' for the physical and when also Kesdjan has been reached, at 'Si-Do,' also in freedom because of Conscious Labor and Intentional Suffering—that then there is this possibility—and this goes together again with the development of the 'Sol-La-Si' of intellectual body—of a unity between the three under the influence of that what is 'I'. 'I' then has separated from the bodies and is becoming independent on that what is the instrument as a coach and the horses ... the horse and the coachman. It becomes then the real passenger.

The passenger is the key to God. The 'I' is that what is then needed for the unification of

Man, and it is then the realization of the independence of the three bodies which at the proper time—when it is reached and when Man is ready not only to leave this Earth but to leave it in such a way never to return—that he enters into Cosmic Consciousness.

There was one question about the five Strivings. It was very strange—the person who asked the question—that he did ask the question. I would almost say we've been talking from 'doomsday until now' about the five Strivings. We have read it over and over again in All and Everything. I would almost say Gurdjieff has given this—these Strivings, together with the little section of Ashiata Shiemash on Faith, Hope and Love and the third which is in the Impartial Mentation—as the three fundamental points of the Book. Because it gives a conduct of one's life and the reasons why one must evolve, and what the purpose is in such evolution and what the steps are which one reaches as one pays attention to the first and the second and the third and then goes over into the fourth, and the fifth; and that I almost would say that Work is so completely 'dependent' on the understanding of such five Strivings that I'm amazed that such questions still exist in the minds of some people when they have been already confronted with the ideas for years and years.

Because it is evident, if you remember many of the meetings, how often did we talk about it. I gave it as a task for this year; and five months have practically elapsed, and at the beginning of each month I've indicated what was for that month the important Striving and I've tried to explain it in the beginning of the month. It may be that I was on the West Coast when I explained on one of them, but it is all on tape and everybody who wishes to remember it or to be reminded of it, can listen to it. And perhaps we will take it apart and then put it together again so that there is something fundamental about what Man ought to do and in his life should put to practice, or apply in some way or other with that kind of an understanding of what he is and what he should become.

[Aside, (loud fire engine sound): When Gurdjieff talks about forces that are a little more than we are, the fire engine is one of them. When it happens in meetings, please stop. Don't try to talk against it. Let it pass. It is the Zilnotrago, and you should not be mixed with that kind of an affair of ordinary life when we talk about the development of one's Soul.]

These five Strivings, I'm glad the answer was given in a very simple form, but I was so amazed that one doesn't know as yet. It started me to think. How often do you have to hear about Work. How often that things are not as yet clear. How often do you ask the same

question. You see, for me it is sometimes a little incomprehensible. I cannot understand it. I cannot understand that the person is not interested enough, regardless of whatever his professional work may be and regardless of that what may be attachment to the variety of different aspects of his personality. I can understand many things like that because I'm also quite human, but I do not know why it is that sometimes certain things take such a long time to penetrate through this, I called it yesterday, a 'hard' ... and a 'hardened harness' of oneself. Why is it that one doesn't want to be a little bit more exposed to the possibility of becoming more liquid, to really understand that that what one is is not at all what it should be; and that it has to grow, and that you have to suffer the conditions in such a way—of your own—that there is a possibility that something starts to sprout in the contact that you can have with these ideas and the times that I've ... I feel you ought to spend in the presence of them.

And it's not that I think that you ought to listen to tapes. I think you ought to take this book and simply read it from page to page, backwards and forwards; and open it up during the day and carry it with you in your pocket like Gurdjieff sometimes almost laughingly suggested, perhaps not knowing how thick a volume it would be to have it in your jacket or perhaps in your pocketbook. But divide it in pages. Tear the pages out. Copy it on pieces of paper and carry it with you. What are you doing with this book! It has knowledge, it is understanding, it has something in it that will constantly give you, every day, something. Why is it necessary that you have even a little book. *Mit Goethe durch den Year ... das Jahr* or whatever it is that you have every day every once in a while—Tolstoy in a diary and things like that—here is a book for you that I say you can 'tear apart'; and you can read it here and there and wherever you wish, and constantly you'll find something that is surprising.

If we talk Gurdjieff that is the book, isn't it. Don't be dependent on some other person's interpretation of it. We've read enough of All and Everything by this time to know what it is worth, and we also have read enough about In Search of the Miraculous or Walker's books, or the Boyhood with Gurdjieff or The Journal of a Pupil or whatever you take that relates a little bit about some aspects of Gurdjieff's life, and maybe sometimes a little bit of the ideas to know what they are worth; and by this time I wouldn't say 'forget' them, but concentrate on that what is in your hands and what ... with which you can do something for your life, and take it with you or read it at least once a day, or maybe you have it on the shelf and you have it open at a certain place in your room—like some people have a dictionary open to be able to look a word up

anytime that someone uses a strange word that they don't remember, the Webster is right there on ... even on a little pedestal.

Why don't you consider this book like a prayer book. Why don't you erect a little altar on which you put it, so that you can actually kneel in front of it and read it—if you have devotional ambitions. Why don't you use these kind of things. Why do you think that Gurdjieff wrote it.

I say it's incomprehensible to me. Here you are, grown-up people with your life ahead of you, or sometimes a little bit passed already and facing more or less the end—I hope for a long time keep on facing it—but that this, something that concerns you and something that gives you substance, that you're not as yet through with the variety of little things to which you're still attached. Of course I can understand that, because I also eat and I also keep on breathing. There are certain necessities of the body, of the mind, and of the feeling. But where is Man Number Four in you—Man Number Four, who cries out to be set free—to know that you are bound; and to know it day after day, not just once in a while but to realize that unless you're doing something about it you will remain bound, and you will be up against it in your life because your life will tie it tighter and tighter, the more you will give in to it.

How will you become Impartial to that life of yours. How will you ever fight such tendencies, which of course exist and which you know are not worthwhile and sometimes they are not even right. And you know it ... and many times you do the things that you know are unbecoming to you, and where is your wish then to change it. Or sometimes there is the stupidity that you think in the midst of all that kind of an involvement that you then can Work. A little thing like tearing a page out of a book could be done Consciously, and it would help you. When you put one pea on your fork and you bring it to your mouth and you chew it, it could be done Consciously. When you ask for a glass of water or perhaps when you drink Armagnac, the lifting of the glass, that what may be the expression on your face, that what may take place in your heart remembering a ceremony for that what you know is related to a man called Gurdjieff...

[Aside (to person running the tape recorders): Mr. Nyland: It's off? No good?

Response: It's a short tape. (-- inaudible --) Mr. Nyland: Oh.]

... related to a man called Gurdjieff who lived and who was, to the extent that you can recollect or to the extent that you can imagine or that you can put together that what you know about such a man, he lived a life wishing to become Conscious and worked for that and never, never forgot

his aim.

What he reached—who knows; that was his affair and his Conscience. What do you reach. Where are you ... what you do now—*now*, this moment—to be Awake, to let that what is your personality simply listen to what I say and then your 'I' becoming Aware of you listening. And no more than that, because it is not necessary to describe how you listen; that you shift your feet or you move your hand, or you move your head or that you perhaps look at each other or that there is something in you that remains alive regardless of what happens to your manifestations, the center of that what is you, this magnetic quality of that what guides—you might say almost without any wires, as if by radio waves—by a magnetic quality which helps the little 'I' to be assured that it is on the right way. Because the little 'I' is very, very much afraid in that what is the surrounding in which it happens to be born, and something in you has to protect it. Something in you has to remind you. That is your life, and your life reminds you through your Magnetic Center, sometimes helped by the voice of God in your Conscience.

But you see, again with this kind of thing you have to excuse me when I talk about these things, going from one thing to another and to try to relate perspective of that what belongs together so that, in the end, the totality of that what we have talked about—or you might say, what I have talked about—has something of a quality which can be applied by any one of you in your daily life, regardless of what the conditions are in which you happen to live. Because they remain essential for yourself, and that what is required for Man—particularly if he wants to become Impartial—is to go down to that what is his essential value in which there is less and less identification with that what the ordinary life calls 'manifestations.' What he is in reality, the closer he can come to it the more the chances are for him is actually to be Awake. That what is the little 'I' trying to find the road to Magnetic Center, not knowing exactly where the call comes from but being affected by it—I say by 'wireless,' because there is some kind of an influence that the little 'I' says, "Yes, I'm on the right road," regardless of whatever the conditions are in which I now happen to live, in squalor and poverty and dirt.

Because that's what Man is. That is the birth and the table. That's your life as you have made it and allowed it. It gets time you clean it up. You must get through with that what affects you and keeps you down on Earth. It is an audience table and it does require a herculean task to do it, but you have to get busy. That is your task, particularly when you belong to Group I. It's a requirement for yourself, for your Conscience. It's not a requirement which I put in front of you

simply because I would like to tell you about it. It is just something that I happen to say in order to remind you because something in you corresponds to that; if it doesn't ... if it doesn't strike a note in you, God help you; but if it has a note that you know, then you help God.

We talk about these things because you have to learn to stand on your own feet. You have to learn to go ahead in life and not to be dependent any longer, I would almost say, not even on the book. But that may be asking a little too much, but at least you can become acquainted with the things that are in the book and then maybe you can make it your own by trying to apply the first Rule or the second or the third Striving, within your means to give you an insight of the meaning of your life as it is on Earth and as you are responsible for it, and perhaps you are willing to find time to devote something of your inner, inner existence for the sake of unity with God.

And then one comes to a point where I say to myself, "Why say more." Because you know *all* of it. All I do is to repeat and repeat; in a little bit of a different form sometimes, a little different example, but it is always the same. The character of the meetings are the same. Sometimes the character of my voice is the same. And there you are and here I am, and we know it—both—and we have a task between us. And my task happens to be that I talk about Work, and your task then is to take it and to see where does it fit: "What can I do with it, what is it for me tomorrow." What can I do tomorrow to make the task that I have maybe lighter, but in the light of that to see constantly the road which I have to go and at the end the light of all ages towards which I wish ... ultimately want to go and to be devoured, or united, or to be fused in the totality of 'Infinity'—such a strange word; rather, to be that what I am.

Goodnight. Have a good week, a good couple of weeks if I don't see you inbetween. We will talk a little bit more about other activities. I will write a few things up of division of certain work. In particular, I want to talk about the Barn and the activities there, and the division of work and the division of responsibility. I will do that Friday, because that usually is a good day—just before the weekend.

It has to be clear to you that there is an aim. There is a very definite program. I also want to correct something I said last night, because I said then July we will be here, August we may go on a trip. I'm not so certain. It may be and it may not be. There are different reasons why perhaps it should not be—different reasons which, at the present time, I don't want to enumerate—and I'm still a little bit uncertain about the necessity of going then as a Group. I

probably will have to go in any event, but maybe I will fly and come back soon and then later, towards the end of September, we might go. It may coincide with some of your plans and maybe it is just opposite to what you wish, but you see I do not know that and I can only go by what I think in general is useful. The Barn will need attention, and I'm afraid more than one month of July. It is the time in which that what we are now 'planting,' as it were, will have to come to fruit or to some kind of conclusion, and perhaps August is the time to do this. I do not know what other factors will become more important. I would prefer to be here and wait a little and to concentrate on what we have set out to do regarding the Barn; so that certain things get settled, so that our financial obligations are over—at least primarily over—that maybe we can face a different kind of an aspect of the future in a little easier way. I'm afraid that I'll still have to be here for a little while and that perhaps a trip, which perhaps in any event would have to be short, may have to be postponed and that the contact with other Groups will have to be found in a different way.

So I will let you know as soon as I know that. Also the question of answering tapes from other places, that has to be revised, reassigned and you might almost say 'reinterpreted' by you. That is, I do not get the response which is needed in time. And it may be my fault and it may be partly because tapes have been delayed—I think all that can be straightened out. We will put it on a better basis, by people ... to be done by certain persons who can take the responsibility so that they—the smaller Groups in different places—need not wait too long for an answer when their particular sessions and discussions are really very much worthwhile and they do need some kind of a guidance.

Regarding certain other activities, I will write about that. Because I would like you to become clear on certain things that are needed. Tapes that have been loaned out and have not been found when the claim is made they have been returned, and they are gone. Books that have disappeared from the library without any particular kind of record. Certain things that are not done entirely correctly—not on the time and ... at the time when it was needed and therefore quite useless when you want to use certain things—we have to organize for that ... we will be able, at the Barn, to have a little bit better arrangements for that also. The question of tapes, the recording of it, it is not as yet satisfactory—faulty machinery; who knows, maybe trying to shave off a couple of dollars in using machinery that was in the fire—again I do not know, but it is not as yet sufficiently settled so that it can be left alone and could become a routine matter. Music—

selling of it—the different things that we have to attend to—development of activities at the Barn; possibilities of a store functioning somewhere, an outlet for things we can make; a beginning of an activity like electronics and repair shop, the building of that what is needed as a good workshop at the Barn—things are in a state of flux and they are pointing in the right direction, but they do need attention and I'm afraid if I run away too much that it is left too much to individual judgment which not ... may not be a cooperative judgment; not that it is badly intentioned, but it may sometimes not take in all the different factors that should influence such a decision.

All these kind of things are ahead of us. We renew them every once in a while because this is the more intimate Group and you share that kind of responsibility with me, and I'm only too happy to delegate any kind of responsibility to get it off my shoulders so that you can continue to Work and that I gradually can withdraw.

So goodnight. Take care, and Work.

End of tape